

from strength to strength (still as it were leaning vpon the staffe of Gods grace) to turne his feet, & his affections vnto Gods testimonies; although this man be not absolutely perfect in the sight of men, yet is it a sure token that the grace of God dwelleth plenteously in him, & that not in vaine.

Secondly, he that is free from the pollution of sin, and hath ouercome the corruption of his nature, it is manifest by the victory, that the grace of God hath made him a ioyfull conquerour: for he that thus ouercommeth himselfe, is better than he that winneth a City.

Thirdly, he that alwayes iudgeth charitably of others, without contempt or disgrace, & so beareth himselfe in all his actions peaceably and contentedly, it is a manifest testimony that such a mans life is rightly ordered and squared by the Spirit of Gods holy grace.

Fourthly and lastly, hee that can beare all his afflictions patiently without feare, cleauing fast to the promises of God, such an one doth truly shew himselfe to bee vpholden by the power of grace.

And these few words shall be sufficient to poynt out vnto you the true stampe of a gracious man, and to shew you what I haue conceiued out of these words of my text, concerning vnity, humility, and fidelity. God Almighty giue such a blessing to this doctrine, that what wee haue heard with our eares, wee may truly treasure it vp in our hearts, and diligently practise it in our liues, for euermore, through Iesus Christ our Lord. *Amen, Amen.* So be it.

FINIS.

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FINIS.

THE
PATTERNE
OF AN INVINCIBLE FAITH.

A Sermon preached at Paules
Crosse, the first Sunday after Tri-
nity, being the 2^d. of Iune.

1616. 2 B3C 25995

By WILLIAM WORSHIP,
Doctor of Divinitie.

PSALME 17. 6.
I have called upon thee: surely thou wilt heare
me, O GOD.

Our Almighty giue such a blessing to this doctrine, that what wee haue heard with our eares, wee may truly treasure it vp in our hearts, and diligently practise it in our liues, for euermore, through Iesus Christ our Lord. *Amen, Amen.* So be it.

FINIS.

TO THE RIGHT
HONOVABLE, SIR
FRANCIS BACON,
KNIGHT, ONE OF HIS MA-
JESTIES MOST HONOVABLE
PRIVIE COVNSELL



RIGHT Honourable, there is
no child of GOD, but either
hath, or must shortly wrastle
with Death, and Hell. A con-
flict so terrible, that not onely
the sweat will bubble through
the brow; but the very bloud
will trickle downe within the
ribbes. Thus Iob was a Butt for the Almighty to
shoot at: Oh, his spirit was drunke up with the ve-
nim of his Arrowes. How oft was Dauid at the brim
of despaire? what cryings, what roarings were there,
before his conscience could be still'd? Hezechias
chatters like a Crane, or Seallow, when the Lord
brake his bones in peeces like a potters wheel. Peter bitterly
weepes, the Publican thumpes himselfe, and Paul
cannot leaue his sighing, to think of his sufferings,
Persecution, and Oppression, the cursed fruit of

Iob. 6. 4.

Psa. 77. 9. 10.
6. 3. 38. 2. 3.

Isa. 38. 13. 14.

Mat. 26. 75.

Luke 18. 13.

Rom. 7. 24.

1. Tim. 1. 12.

The Epistle Dedicatorie.

his former ignorance. For Preparation against this Agonie, I thought it fit to treat of the rare History of the Syro-Phoenician, in that solemne and Honorable Assembly, whereunto I was newly cal'd. whereon while my thoughts were attending, I was suddenly cast upon my bed of sicknesse, and so became more disabled for so great a taske, which yet I endeavoured to performe, as the Lord gave utterance.

And being by some intreated to divulge it, I utterly denied, as conscious of mine owne wants; when loe, receiuing some inckling of your Honours fauour towards me, I aduentured to cōsecrate this poore Discourse to your name, as desirous to congratulate with the rest of the Sonnes of the Prophets, this iust amplification of your deserved honour. And so the bolanesse of Loue, and Duty, bath sent out this meane, and slender Tractate, to one of the most Accurate Iudgments, and Heroical Spirits vnder Heauen.

With my daily prayers for the continuance, and encrease of true blessings to your Honour, I humbly take leave.

Your Honours euer
in all duetie and ob-
seruance,

WILLIAM WORSHIP.

THE



of Iury
cerne n



THE TEXT.

MATH. 15.22.&c.

- 22 And behold, a woman of Canaan, came out of the same Coasts, and cryed vnto him, saying, Haue mercy on mee, 'o Lord thou Sonne of Dauid, my daughter is miserably vexed with a deuill.
- 23 But he answered her not a word. And his Disciples came and besought him, saying, send her away, for she cryeth after vs.
- 24 But he answered, and said, I am not sent, but vnto the lost sheep of the house of Israel.
- 25 Yet shee came and worshipped him, saying, Lord helpe mee.
- 26 But hee answered and said; It is not meet to take the childrens bread, and to cast it to Dogges.
- 27 And she said, Truth Lord, yet the Dogges eat of the crummes that fall from their maisters table.
- 28 Then Iesus answered, and said vnto her, O woman! great is thy Faith: bee it vnto thee euen as thou wilt.

Now was the time that the day began to dawne, when the beames of Christs grace were shortly to bee shed vpon the Gentiles. The Scribes and Pharises (the Diuines of Iury) through Envy and Maliciousnesse, discerned not the worth of the Messiah. They hold him

NOT TO BE REPRODUCED WITHOUT SPECIFIC PERMISSION

*So Luther calls him, in his Comment vpon the 2 to the Galatians.

hold him but *Glasse*, or else but *Chrystall*, or but white *Saphir* at the best; when in truth hee is a * *Diamond*. For as the *Diamond* is the chiefe of *Gemmes*: so *Iesus Christ* is the chiefe of *Men*. As the colour of the *Diamond* is properly of no colour; so the comming of *Christ* was without any shew. As there is nothing more white then the light of the *Diamond*, nothing more blacke then his shadow; so nothing more glorious then *Christ* in his Transfiguration, nothing more sad then Hee in his Passion. Yet as a *Diamond* set on blacke tent, or pitch, changeth not his hue, as any other stone would doe; so *Christ* on the Crosse, in Death, in the Graue, is still the same without variation. And as the *Diamond* yeeldeth not to the Hammer, nor to the File, nor to the Fire, nor scarce to Time it selfe; so *Christ* is inuincible, lasting, Euerlasting. Then *Cleopatras* Pearle is worth two hundred and fifty thousand Crownes, howsoeuer the Hog trample it vnder foot; and *Christ* is here highly prized by an Aliant, although the Iewes make no reckoning of Him.

The Historie consists of three parts: a *Protasis*, an *Epitasis*, a *Catastrophe*.

The *Protasis*, or Ground worke, is in the 22 verse, and containes, A Note of Attention, a Description of a Petitioner, a Description of the Party sued to, and the Summe of the Supplication.

The *Epitasis*, or Busie part, comprehends the diuers Repulses, or Discouragements of the said Suppliant,

Suppliant; where are also inter-wouen many rare, and incomparable vertues, to the 28 verse.

The *Catastrophe*, or Close, containes as well *An high Commendation of the Petitioner*, as *A cheerefull Grant of her Desire*, in the last verse.

The Text is long, and full of matter; I will strive to be short, but dare not be too cursorie, lest I huddle vp the message of my Heauenly Maister.

And Behold. This Behold, in this place, giues euery one of vs an hub by the elbow, and calls on vs to attend. How attend? Saint *Austine* tels vs; with *understanding*, with *willingnesse*, with *obedience*: With *understanding*, that we may come to the kernell of the Word; with *willingnesse*, for God loues a cheerefull hearer; with *obedience* as the end of both, for without *Holinesse*, no man shall see the Lord. He therefore that hath *cares to heare*, let him heare; and let him heare *Now*, this very Sermon, this present Sunday, lest the Lord cut him off that he neuer heare Preacher more, or at least take away his hearing, which is worse then if he lost his limbes, or his eye-sight. For wanting them, hee might bee carried to the Church; where, if hee could not get in for the presse, yet he might be let downe with cordes (before the Preacher) as was the man that was sicke of the Palsie, and so receiue comfort. It were but taking of softly the leades, in some places the ryles, in some (alas) the tharche; but when the sense of Hearing

Augustine.

Heb. 12. 14.

Marke 2. 4.

ring is gone, then farewell the sound of the word Preached, the most delicate, and heavenly Musick that euer was.

The Petitioner whom we are to behold, is described by her Sex, by her Country, by her Faith, and by her Zeale. By her Sex, *Behold a woman*: not for the blaze of beauty, which perhaps shee wanted; but for the Commemoration, and Imitation of her vertues.

Luke 1. 48.
2. 36. 3. 8.

The Euangelists mention many excellent women: the blessed *Virgin*, her cosen *Elizabeth*, old *Anna*, *Ioanna*, *Susanna*, others: which serues as a choake-peare for those scurrill mates, that are euer sharpening their pens, like quills of *Porcupines* against woman-kind.

In Math. 14.

De Discipl. &
hab. virg.

Ye wanton *Dames*, that are in your ful-blowne pride, looke vpon *this woman*. Saint *Chrysostome* saies, that when yee are hoyting, and dancing, *the Deuill dances among you*; and *Cyprian* tels you, that this *Pargetting of faces*, is *Opus Diaboli*, *The worke of the Deuill*. Shortly shall you finde, that your outward hue is but momentanie, and when the floure is gone, your selues may not abide the stalke.

Ioh. 1. 46.

Ierem. 7. 4. 5.

If now we aske what *Country woman* this *Petitioner* is, it is answered *A Cananite*. Can any good thing come out of *Nazareth*? out of *Canaan*? Yes, the best *Man* that euer was, came out of that; and one of the best women that euer was, comes out of this. Loe heere the wonderfull seerecie of Gods dealing; when *Jury* failes, *Syrophenicia* supplies.

plies. *The Temple, the Temple, the Temple*, cry the *Iewes*; as if the *Arke* were not before captiuated; as if the *Temple* were not afterward burnt; as if *GOD* were tied to *Places*, when the *Inhabitants* proue *Apostataes*.

The *Catholickes*, (whom we tearme so by way of *Charientisme*, as *Darus* is cal'd a *Good fellow*, in the *Comedie*) are euer vpbraiding vs with an *Innouation* of *Religion*; when, in truth, it is nothing but a *Renouation*. O, say they, where was your *Church*, I pray you, for certaine hundred yeares together, before *Luther* start vp? As if the *Church* ceased to be at all, because somtimes it ceases to be *Visible*. Is there no *Moone*, (saith *Austin*) at the *change*, because it is then vndiscernable? Did not *GOD* reserue *seuen thousand* to himselfe, when *Eliab* complain'd he was left alone? Who would haue thought there had been *Christians* among the *Canaanites*? Yet you see here is one, and why might there not be more? I will vrge them yet further. Haue we none at this day, of our religion thinke they, in *Italy*? Nay, what if there be some of them in *Rome*? What if in the *Popes Palace*? All the *Saints* salute you, saith *Paul*, most of all, they that are of *Casars* household. If in the Court of *Nero* there be *Saints*, then why not in the Castle of *Saint Angell*? vnlesse the *Pope* be more cruell against *Christians* then that *Monster*, as, I protest, I thinke he is.

But we are not so hard set, but that wee can name *Hundreds* for a need, that held with vs in

B

the

Augustine.

1. King. 19.

Philip. 4. 22.

the darkest times; as *All the Churches of Greece*, who renounced *Rome* for her abhominable *Idolatry*, in the yeare of our *Lord 1230*. Also, the *Waldenses*, who were dispersed ouer all this part of the *World*. And further, those that followed *John Wickliffe*, whose number must needs bee great, for that he was supported by *Edward the Third*, and diuerse of the *Nobilitie*. To these be added the *Churches of Bohemia*, who with great vehemencie resisted the *Papacie*. This poynt hath beene manfully defended by many of the *Lords Champions*, who haue tempested aloft furiously with their *Ordinance*, and sent smouldring *Bullets*, to whistle the newes of *Death* in the eares of the *Enemie*: for me, it is sufficient, if with this little *Birding-peece*, charg'd but with a thimble-full of *Shot*, I haue taken an eye, or spread a few *Pock-holes* in his face.

Now for the *Faith* of this good *woman*, it appeares by her comming to *Christ*. *Christ* would haue beene hid, saith *S. Marke*, but *He could not*: for hee is a *Rose*, euen the *Rose of Sharon*, and wheresoeuer *He* remaines, *He* casts abroad a fragrancie that discouers *Him*. If the *Iron* once stirre, and begin to heaue, you may be sure the *Lead-stone* is not far of: since this *woman* hies her so to *Christ*, it is not of *Nature*, but of *Grace*, and the cause of her approach, is the *Attractive* vertue of *Gods Spirit*. This *Faith* is that, which in all the body of this *Text*, is most comfortably diffused, as the *Bloud* in the *Veines*, that I shall bee still

7.24.

Cant. 2. 1.

The Patterne of an Inuincible Faith.

7

still occasion'd to commend it. And let no man thinke much: for of *Faith* it may be truely said, which the *Philosopher* writes of *Vniuersall Iustice*, that it containes *All* vertues in it: Ethic. 5. 1.

Kai εἰς ἑσπέραν, καὶ εἰς ἡμέραν θαυμάσιος,

Nor is the *Euening*, nor the *Morning starre* so admirable as it.

In the meane time thus much: It is the nature of *Faith* in distresse to go to *Christ*: not with *Saul*, to the *Witch of Endor*, nor with *Ahaziah*, to the God of *Eckron*. *Maister*, to whom shall wee goe (saith *Peter*;) *Thou* hast the words of eternall life. *Eamus post Christum* (saith *Bernard*) *quia veritas est; per Christum, quia via est; ad Christum, quia vita est*: Let vs go after *Christ*, because He is the *Truth*; by *Christ*, because He is the *Way*; to *Christ*, because He is the *Life*. What good thing can our soules desire, but is to be found in *Iesus Christ*? Would wee haue *Saluation*? It's in his very *Name*. The *Gifts* of the *Spirit*? They are in his *Vnction*. *Puritie*? It's in his *Conception*. *Indulgence*? It's in his *Natiuitie*. *Redemption*? It's in his *Passion*. *Absolution*? It's in his *Condemnation*. *Freedom* from the *Curse*? It's in his *Crosse*. *Satisfaction*? It's in his *Sacrifice*. *Purgation*? It's in his *Bloud*. *Mortification*? It's in his *Buriall*. *Visification*? It's in his *Resurrection*. *Heauen*? It's in his *Ascension*. Then harsh bee the voyce that soundeth not of *Christ*; bitter be the sweets that relish not of *Christ*; yea dismall be the day, and desolate bee the night wherein our hearts are

1 Sam. 28. 8.
1. King. 1. 2.
Iohn. 6. 68.

Bern.

estranged from CHRIST.

Cyp. de Orat.
D. m.

Ierom.

Psal. 38. 8.

Iames 5. 16.

Exod. 30.
Psal. 141. 2.

Math. 20. 30.
Bern.

For this *womans Zeale*, it is here: *She cried. Impudentis est clamoribus strepere*, saith Cyprian: it's a token of *Impudencie*, to be clamorous in prayer. True: but *Necessity is the mother of Dispensation*. Besides, *Amor ordinem nescit*, *Loue knowes no order*, saith Ierome: and, *Excessivus amor rationem non pensat*, say the Schoole-men, *Excessive Loue regards not the rule of Reason*. The Prophet David would sometimes *roare* in his prayer: and Saint James saith, that the prayer of a righteous man *availeth much* if it be *Fervent*. For as *Incense* without *Fire*, makes no smell, and therefore is commanded to be sacrificed with fire: so *Praier* without *Zeale*, sends vp no pleasant saavour to the Lord.

The Description of the *Partie sued to*, is in this clause, *O Lord, thou Sonne of David*: which very words are vsed by the two *Blinde* men in the 20 of this Gospell. This Title *Lord*, is (as Bernard calls it) *Nomen Maiestativum*, a Name of Maiesty, and is given to the *Sonne of God* by an *Excellency*, in the *New Testament*: because He is our Lord, by the *Right of Inheritance*, by the *Right of Redemption*, and by the *Right of Marriage*; and therefore is the *Head of the Church*, in regard of *Order*, as being the *First-born* among his *Brethren*; In regard of *Perfection*, both for his *sublimitie & fulnes of Grace*; and in regard of *Vertue*, for that a certaine *influence* is deriued from him to all the members of his Church. And Hee is called *Lord*, not *Denominatiuely*, but *Essentially*: to the

the right conceiuing whereof, is required a stedfast beleefe of his God-head, against those execrable Heretickes, *Ebion, Cerinthus, Berillus, Samosatenus, Marciannus, Photinus, Arius, Seruet, Francis David,* & the *Anti-trinitariâs* of this time.

And here obserue, how honourably this woman thinkes of *Christ*. Shee calls him Lord, the *Iewes Beelzebub*: Yet she was an *Heathen*, they *Circumcised*: Shee an *Out-cast*, they of *Israel*: shee nuzled vp in grosse *Idolatry*, they trayned vp in the *Law* from their child-hood; she but of small and slender knowledge, they learned men, and subtile Disputers. Good Lord, how strong art thou in weaknesse, and how thou choosest the things that are not, to bring to passe the things that are: *Etiam sic Domine, etiam sic; Euen so ô Lord*, because it is thy will; whose dealings are often secret, alwaies iust.

Now where shee salutes *Him*, by the name of the *Sonne of David*, it is euident that shee takes him to bee the promised *Messiah*. For all *Iurie* rang of this, that *The Christ should come of the lineage of David*. Which shee hearing at an outside, assisted by the *Spirit of God*, and weighing all circumstances aright, concludes that *This is He*. Which declares her faith to bee holy and aduised, well grounded vpon the promises of *God*, and not a fleeting, and vapourous imagination. This is that which is written in the very beginning of the Gospell: *The Booke* (that is, the *Catalogue, or Register*) of the *Generation of*

Math. 10. 25.

1. Cor. 1. 28.

Aug. Conf.

Iohn 7. 42.

Math. 1. 1.

IESVS CHRIST the Sonne of DAVID: As if Saint *Matthew*, like *Iohn Baptist*, should point with his finger to the *Messiah*, and cry, *Behold, this Man* so poore, and so contemptible in shew, is lineally descended from the *Kings of Iudah*, and is the onely Redeemer of *Israel*.

A wonderfull Mysterie, that GOD should be manifested in the flesh; yet is it the staffe and pillar of our comfort. Therefore Saint *Paul* affirms, that *Christ was made of the seed of David*: Not that the Virgin *Mary* conceived Him through the pleasure of carnall desire, but through faith, remaining still in her chastenesse and integrity; euen as the *Church* (in a kind of Imitation) brings forth children to GOD, and is yet a Virgin, as *Austin* excellently noteth.

August. Enchirid.

*Heb. 2. 17.
Gal. 1. 4.*

Then here is a Towell thrust into the throates of *Valentine*, *Marcion*, *Manicheus*, *Apollinaris*, and other pestilent Heretickes, who stand vp against the truth of *Christs Humanity*: And more, there is ministred a sweet *Repose* for a troubled conscience. For what keepes me from dispaire, when *Satan* claps hold on mee, with his bloody fleecue, and his great Butchers knife a-crosse his mouth, but this, that my *Sauour* is the *Sonne of David*, a mercifull, and faithfull *High Priest*, who hath giuen himselfe for my sinnes. Hee hath Giuen, *Satan*, vnderstand'st thou that? not receiued, not exacted. Hee hath giuen Himselfe; Himselfe, *Satan*, mark'st thou that? not *Siluer*, not *Gold*, not *Paschall Lambes*, not *Angels*. For my Sinnes,
Satan

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I-I

Satan, mind'st thou that? Not for my *Holinesse*, not for my *Righteousnesse*. For *My* sinnes, Satan, hear'st thou that? as well as for *Paules*, or for *Peters*. For though they were a thousand times more *Sanctified* then I; yet were they neuer a whit more *Iustified* then I: And the goodnesse they had, came not from themselves, but from GOD, who hath put into my heart a great desire, not of Heauen onely (for so had *Balaam*) but of *Faith* and *Repentance*, which the *Reprobate* cannot haue. Thus if in our *Agonies*, wee shall lath the blowes of our ghostly Aduersarie, wee may boldly look for that *Crowne of Righteousnes*, which the Lord hath promised to those that love his appearing.

Numb. 23. 10.

2. Tim. 4. 8.

The Summe of her Patition is set downe two waies; *Indefinitely* and *Determinately*. *Indefinitely* in these words, *Haue mercy on me*: Where shee sues in *forma Pauperis*, and pleades for *Mercy*, not *Merit*, though she was one of the godliest women in all the world. Yet you know (*Beloued*) who stand vpon the *Merit of Condignity*, affirming (and that from their Councell of *Trent*) that they haue *Faculty* giuen them perfectly to fulfill the Law. Nay the *Rhemists* go further, and will stand to it, that they are able to doe more then the *Ten Commandements* require. They talke of *Puritans*, but if these be not pure pite *Sycophants*, and the white sonnes of *Novatus*, the ROMAN Presbyter, who are? To whom notwithstanding (to doe them a fauour) wee will chaine

Concil. Trid.
Sect. 6. cap. II.
1. Cor. 9. 16.

chaine the *Anabaptist*, after whom shall come the *Brownist* in a string, who is halfe an *Anabaptist* as the *Tadpole* is halfe a *Frogge*.

Well, for vs poore *Publicanes*, wee will not trust to our deserts (which will shelter vs no more then an *Arbour* in *Winter*) but to *Gods tender compassion*. What though my sinnes bee as red as bloud, as blacke as *Haire-cloth*, as *Pitch*, as *Hell*; Yet are they not *Infinitt*, as is *Gods Mercie*. Onely I must *Repent*, that is, confesse, and forsake my sinnes, and turne with my whole heart, not faynedly, to the Lord. For our *Sauour* chargeth his *Disciples*, to Preach *Repentance*, and *Remission of sinnes*: So that no *Repentance*, no *Forgiuenesse of sinnes*. I know the *Gospell* is a *Booke of Mercie*: I know that in the *Prophets* there are many aspersions of *Mercy*: I know that *Out of the Eater comes Meat*, and out of the *Strong comes Sweetnesse*, and that in the *Ten Commandments* (which bee the *Ministration of Death*) there is made expresse mention of *Mercy*, *I will haue mercy vpon Thousands*; Yea, the very first words of them are the *Couenant of Grace*, *I am the Lord THY God*: Yet if euery *Leafe*, and euery *Line*, and euery *Word* in the *Bible*, were nothing but *Mercy, Mercy*, it nothing auailles the *Presumptuous sinner*, that lies rotting in his iniquities. Our *God* is not an impotent *God*, with one *Arme*, but as *Hee is slow to anger*, so is *Hee great in Powre*, and will not surely cleere the wicked. O but he is *Mercifull, Gracious, slow to anger*,

Luke 24. 47.

Iudg. 14. 14.

1. Cor. 3. 7.

Nabum 1. 3.

anger, abundant in goodnesse, and truth, reser-
 uing mercy for thousands, forgiving iniquity, and
 transgression, and sinne: Is not here Mercy mentio-
 ned, nine, or ten times together? It is: But reade
 on to the very next words; *And not making the*
wicked innocent, visiting the iniquity of the Fa-
thers vpon the children, and vpon childrens chil-
dren, vnto the third and fourth generation. Is not
 this the terrible voyce of Iustice? But stay: in the
 hundred thirty and six Psalme, there is nothing
 but, *His mercy endureth for euer, His mercy endu-*
reth for euer: His mercy endureth for euer, is the
 foote of the Song, and is found six and twenty
 times, in six and twenty verses. It is: Yet harko
 what a rattling thunder-clap is heere. *And ouer-*
threw Pharoah, and his Host in the Red Sea; and
smote great Kings, and slew mighty Kings, Sihon
King of the Amorites, and Og, the King of Basban.
 Therefore (Beloued) if wee will haue mercy at
 the Tribunall Seate of G O D, let vs humble our
 selues for our manifold and bloudie finnes. *Nec*
quisquam peccatis retardetur, aut annis, saith Cy-
 prian: *And let no man hold off,* for that his offences
 are heynous, and that hee is old, and mosse-
 growne in them: onely let him beware of *Hypo-*
crisie, and Delay, which will cheat the soule, and
 bring it to destruction.

Psal. 136.

15. 17. 18. 19.
20.

Cyp.

That Part of the Petition which is put downe
 Determinatly, is in these words, *My Daughter is*
miserably vexed with a Deuill. Where shee in-
 stantly beseeches Christ, euen in the bowels of
 C compassion

Marke. 7. 23.

1

compassion to behold her *Child*, her *little Child*, as Saint *Marke* hath it, and to dislodge an vncleane, and raging *Spirit*, who had taken vp her body as a *Cabin* to rest in. Where first obserue, that she makes her *Daughters* misery her owne, *Haue mercy on ME, my Daughter*. Acknowledging withall, that *GOD* in chastening the fruit of her wombe, had laid his scourge vpon her also.

2

Against take notice, how it is the nature of loueto *Descend*, and how the affection of *Parents* to their *Children*, is farre more deere then that of *Children* to their *Parents*. We reade heerein this, and in sundry other places of the *Gospel*, how carefully *Parents* made meanes to *Christ*, for the chasing away of *Deuils*, and *diseases*, from their *Children*; but where reade yee that the *Children* did the like for their *Parents*? In the eighth of this *Gospel*, there's a *sonne* intreates our *Sauour* that hee may *go bury his Father*, that he may throw *Moulds* on him, and make him sure: but he neuer once prayed him to heale him when hee was sick, or raise him when he was dead.

Verse 21.

3

Marke further, how sore, and strange afflictions befall sometimes *GODS* dearest children. Woe, and alas, here's a furious *Deuill*, that possesseth the body of this womans *Daughter*. If he had onely haunted the house, or outwardly wrought vpon her child, the chastisement had beene grieuous, but to enter into her with his very substance, is most lamentable to
thinke

The Patterne of an Innincible Faith.

15

thinke on. And yet the Lord thus correcteth her in Love, in Love (I say) howsoever it seeme a Paradox to Reason. O, it's an heauy iudgement of GOD, when a man thrives in sinne, and when in the midst of his rebellions, hee spreads himselfe against the Sunne, like an Apricock. When the anger of GOD waxed hot against the Israelites, hee threatens that hee will plague them: How plague them? in not plaguing them: *I will NOT visite your Daughters when they are Harlots, nor your Spouses when they are whores. Certè tunc magis irascitur Deus, cum non irascitur*, saith Bernard: Certainly, GOD is then most angry, when hee seemes not angry at all. *Misericordiam hanc nolo*; For mine owne part (saith he) I would none of this mercy.

Heb. 12. 6.

Hos. 4. 14.

Bern.

Moreouer note, how all things worke together for the best to them that loue GOD. Heauen, Earth, Fire, Water, good Men, bad Men, wilde Beasts, tame Beasts, Calmnesse, Tempests, Peace, Warre, Freedome, Thraldome, Wealth, Want, Healthfulnesse, Crazinesse, Life, Death, Angels, Devils. *Etiam peccata Domine: Euen our sins also, ô Lord, saith Austen. Audeo dicere* (saith the same Father) *superbis esse utile, cadere in aliquod apertum, manifestumq; peccatum. I dare bee bold to speake it, that it is good that proud men do fall into some grosse and open sinne, that so Shame may drue them to remorse.* This Doctrine is true; But let no Spider suck poyson thence. One wold haue thought that this woman, who was not long be-

4
Rom. 8. 28.Aug. de Ciu. Dei,
lib. 14. cap. 13.

fore cōuerted to *Christ*, wold haue laid the blame on her *Religion*, and thought hardly of *GOD*, thus to single her out for a spectacle of misery, and scarce to shake his rod at her fellow *Gentiles*; but see how this correction brings her neerer to *GOD*, and how the *Deuill* himselſe, is a meanes to further her saluation.

5

Lastly, it is obseruicable, that *Sinne* is the most fearefull thing in the world. The body of *Man* was made to be the *Temple of the Holy Ghost*, but *sinne* makes it a *Stie*, and *Plauncher* for *Satan*, who teares it, wallowes it, and torments it piteously, as here, and in the ninth of *Saint Marke*. Shall I in one word set out the vilenesse of it? It is a *Deuill*. And why not worse? For what makes the *Deuill* a *Deuill*, but *Sinne*? Take that away, and hee's a good creature. Besides, here's a single *Deuill* in this *Childe*, without a partner: but *sinne* is so congregable, that it is impatient of solitude.

Verse. 20.

Aug. Enchir.

Our Father *Adam* eates the forbidden fruit; we would thinke it but one sinne; but what sayes *Austine*? *Superbia est illic, & Sacrilegiū, & Homicidiū, & Fornicatio Spiritualis, & Furtū, & Auaritia: Pride was at the fact, & Sacriledge, & Murder, and Spirituall Fornication, and Theft, and Couetousnes.* This is the *Diuell* that reignes at this day, in the *Childrē of Disobedience*; with which yet they play, as with a feather, and take pleasure in *Pleasure*. O *Sinne*; thou art delightfull at the first, but at last thou stingest, like a *Bee*, like a *Waspe*, like an *Hornet*.

net.

net, like a *Scorpion*. O *Pleasure*; thou hast a *Honey-suckle* in thy mouth, but a bitter branch sticking at thy heart; I would name *Rue*, but that thou hast nothing to doe with *Hearbe of Grace*. And this of the **P R O T A S I S**:

The **E P I T A S I S** followes, wherein we are to weigh the sundry *Repulses*, and *Discouragements* of this good Woman, together with the constant prosecution of her cause, as they lye in order.

For the first *Repulse*, the *Evangelist* sayes, that *He* answered *Her* not a word. What? not vnfold his lips, to giue one word? O wonderfull temptation! For what might shee thinke? Is this *Hee* in whom all the Nations of the earth should bee blessed? Is this *He*, of whom *Proclamation* was made; *Ho*, *Euery* one that thirsteth, come yee to the *Waters*? Is this *He*, that will heare his seruants while they speake, and answere before they call? No, no; I see my labour is lost, my hopes degraded, and my thoughts frustrate. I haue look't vp to the *Sunne*, and can see no light: I haue hied me to the *Fountaine*, and can finde no water: I haue runne, and cried after the **G O D** of *All comfort*, and *He* disdaines to speake the least word to me. Ah, my deere Childe, my heart melts like Wax in the midst of my bowels, to thinke of thee. Thou art (alas what say I? where am I?) thou art (poore wretch) possessed of a Diuell, and there was hope; but now what shall I doe, when the *Lord of Life* shuts his eare to my complaint, and

Gen. 12.3.
Isaiah 55.1.
65.24.

roundly answeres me in not answering me.

Thus she might haue debated the case, but she did not. For though *Christ* was silent; yet in truth, He gaue her a double answer: the one by the generall promises of his word; the other, by the secret whisperings of his *Spirit*. *Hee* mindes her well enough, but *Hee* makes as though *Hee* heard not, that the precious graces lock't vp in the Cabinet of her heart, might bee brought forth to light. Besides, her cries were *Musicall*; so hee is loth to haue them broke off. And more: this *Delay* bred no danger, but whet on her affection, and made the gift more welcome at the receipt; for (vsually) what is hardly got, is greatly set by.

Psalme 80. 4.

Psalme 22. 2.

Lam. 3. 44.

Esay 59. 2.

It is euen so: the childe of *GOD* prayes sometimes on his *Knees*, sometimes on his *Face*, and that *with sighes that cannot be expressed*; and yet *GOD* seemes not to regard, but rather to be angry at his prayer. *O Lord* (saith the Church in her affliction) *how long wilt thou bee angry against the prayer of thy people. O my God* (saith *David*) *I cry in the day time and thou hearest not, and in the night season I take no rest. Thou hast couered thy selfe with a cloud*, saith the desolate *Ierusalem*, *that our prayer should not passe through. What then? Is the Lords hand shortned that it cannot saue? Or his eare heavy, that it cannot heare? No, But our Iniquities do separate betweene vs and our GOD, and our sinnes hide his face from vs, that hee will not heare.*

Somtimes

Sometimes we aske we know not what, with the sonnes of Zebedee. Sometimes we aske with doubting, and wauering. Sometimes wee aske amisse, that wee might consume it on our lusts. Sometimes we offer a Dogges-neck, our soules delighting in our abominations. Sometimes (nay almost alwaies) wee haue rowing, and ranging thoughts, and so no maruell if wee receiue not. *Quomodo te audiri à Deo postulas, cum te ipse non audias*, saith Cyprian. How dar'st thou desire that GOD should heare thee, when thou hearest not thy selfe? Thou wakest with thine eyes, and sleepest with thine Heart: where a Christian should wake with his Heart, when hee sleepest with his Eyes. But let vs step on to the second Discouragement.

Then came to Him his Disciples, and besought him saying, send her away, for shee cryeth after vs. Where the Disciples do not entreate Him to pittie her, but onely to dispatch her, one way or other, because she kept such a bawling. Which dealing of theirs, discouers their Curiosity: for they will needes (forsooth) teach their Maister what to do; as though Hee heard not as well as they, and would not haue dismissed her, had hee thought it conuenient. Thus tampers Peter, in a matter of Life and Death (and that Eternall and Vniuerfall) till our Sauiour calls him Satan for his paines. But that which I chiefly fasten vpon, from the Disciples indifferency, is the boundlesse, and bottomelesse mercy of GOD, which

Math. 10. 22.

Iames 1. 6.

Iames 4. 5.

Esay 66. 3.

Cyp. de Orat.
Dom.

Math. 16. 22.

which compared with *Mans*, is as the *Ocean* to a *Drop*. Which made *Dauid* in the wonderfull strait of *Three* plagues propounded, to choose to fall into the hand of the *Lord*, & not into the hand of *Man*. These *Disciples* were the friends, and followers of *Christ*, the *Light* of the world, the *Patriarkes* of the *New Testament*, assigned to high, and heavenly *Functions*: *Mathew* to bee an *Euangelist*, *Peter* an *Apostle*, *Saint Iohn* an *Euangelist*, an *Apostle*, and a *Prophet*: an *Euangelist* in his *Gospell*, an *Apostle* in his *Epistles*, a *Prophet* in his *Reuelation*. Then who should be good, if they were euill? who tender-hearted, if they were vnmercifull? Yet such small compassion harbour'd they in their bosomes, that (so she would leaue her clamouring) whether shee sped or no, they car'd not greatly.

Which makes me wonder, that the *Romanists* should bee so chub-headed, as to proue from hence the *Invocation* of dead *Saints*. For first, this *Woman* desires none of them to speake for her. Secondly, they complaine, they make not intercession. Thirdly, she is neuer the neerer for their request. Fourthly, suppose she had far'd the better, yet I hope there is great difference, between praying to the liuing, and to the dead. Me thinks they should be ashamed, thus foully to wrest this *Example*; but who would looke for water from a *Pumice-stone*, or vertues blush in an *Italianated* cheeke?

Are these the men so renowned for *Artes*,
Tongues,

Tongues, Reading? Are these the *Kil-Cowes* of the world, for learning? Are these the best *Schollers* of their *Seuen-headed Parnassus*? Come, come, the *Iesuits*, (the *Popes Roaring Boyes*) know well enough we haue got the start of them, and therefore they make now no *Syllogismes*, but in *FARIO*. Yet some of our *Gentlemen*, that haue made a steppe beyond the *Alpes*, looke as bigge as *Bull-beefe*, if we offer to compare with them: and tell vs with a shrugge, that *They* haue *Scripture*, *Councels*, and the *Fathers* on their side. But when wee come to the battell, they tell vs from Cardinall *Bellarmino*, that *Scripture* is not a *Rule*, but a *Commonitorie*: That it is not sufficient; That it is not necessarie. Come to *Councels*, we are willing to be iudg'd by the most sacred Councell of *Ierusalem*, and (in all poynts of Faith) by the *Ancient Generall Councels* of *Nice*, *Constantinople*, *Ephesus*, *Chalcedonia*. They make shew of no great dislike, but at last they bring vs to the Councell held at *Rome*, vnder *Iohn* the *Three and twentieth*, where the *Owle* sate *President* on the *Beame*: or to the Councell of *Constance*, where they burnt the *Diuell* in *Iohn Husses Mitre*: or to their deare deare Councell of *Trent*; where the *Pope* (against all conscience) was both *Partie*, and *Iudge*.

Descend we to the *Fathers*, they bring forth marching in single file, *Origen*, *Cyprian*, *Athanasius*, *Ambrose*, *Austen*, *Ierome*, *Chrysostome*, and the rest: and would make vs beleue they came *Voluntaries*, when in truth they prest them into

D

the

the field. Where, when they bid, **C H A R G E**; they giue them two blowes for our one; and S. *Au-
stine* (that carries the garland from them all) ioynes cheerefully with vs, and (with speare in wrest) makes lanes amongst them. Which they perceiuing, determine the next time to be euen with vs, and to bring forth old Doctors indeed, that will stand to them backe, and edge; namely, my Neam *Clement*, and my Neam *Abdy*, and my Neam *Martiall*, and my Neam *Hyppolite*, and my Neam *Amphiloch*, and other such Button-cap't Fathers, as were neuer yet, in *Rerum Natura*. Thus haue I (*Beloued*) vpon occasion of this simple prooffe, (like to which for all the world, bee the rest of their Arguments) giuen you a sight of the flourishes of the *Catholickes*, (or rather *Catholicons*) which if it haue beene a *Digression*, I hope it hath beene no *Transgression*.

Come we now to the *Third Repulse*, expressed in this *Answer* of our *Sauour*: *I am not sent but to the lost Sheepe of the house of Israel*. Where He renders a reason to his *Disciples* (within the *womans* hearing) why *Hee* cannot condescend to her importunate request, to wit, because it came not within the compasse of his *Commission*. For his Father had sent him, though not onely, yet chiefly to the *Jewes*, of which number she was none (but a *Gentile*) and the *Partition-wall* was not yet broken downe; so hee would haue her set her heart at rest, and trouble him no further, since her suite was vnseasonable, if not vnrea-

vnreasonable.

Oh *Lord*; this was enough to haue split her heart in peeces. What? *Hee* in whom all health was promised, who offred himselfe to all others, healing all diseases, and calling all that were weary to *Him*, to take exception against her alone, and to giue such a smart, and discourteous answer, as might put her beside all hope of comfort? But this was done, that *Gods* glory might bee more illustrated, and the triall of her faith, (being much more pretious then gold) might be found vnto her praise, as the euent testified.

Math. 4. 24.
11. 28.

1. Pet. 1. 7.

Now where *Christ* affirmes, that *He* is sent to the *lost Sheepe*, it is manifest that he is a *Shepherd*, and that *Shepherd* too, of whom the *Lord* speaketh, when he saith, That *He* will set vp a *Shepherd* ouer his *People*, and *He* shall feed them, euen his seruant *Dauid*, *Hee* shall feed them, and *He* shall be their *Shepherd*. The same is he that is called *The chiefe Shepherd*, and the *Great Shepherd of the sheepe*, to whom all other are but *Vnder-shepherds*, subiect to his power, and set ouer their charges by his speciall appoyntment. And as *He* is the *Great*, so is *He* the *Good Shepherd*: for *He* giues his *Life* for his sheepe. His life? that's much, it is; yet *He* gaue it. Also he knowes his sheepe; and that with a double knowledge, *Contemplatiue*, and *Operatiue*. *Contemplatiue*; for all things are naked, and open vnto his eyes: πάντα τετραχλισμένα, as naked & as open as the sheepe that hangs vpon the Cambrel, with the skin off, & the

Ezek. 34. 23.

1. Pet. 5. 4.
Heb. 13. 20.

Ioh. 10. 1.
10. 14.

Heb. 4. 13.

Ezek. 34. 16.

Inwards out, that you may looke on both sides at your pleasure; for so much the word imports. His knowledge is *Operatiue*; for *Hee* prouides good pasture for his sheep, layes them in a good fold, seekes that which was lost, brings againe that which was driuen away, bindes vp the broken, strengthens the weake.

Prou. 17. 23.

Ier. 3. 15.

Bern.

Bern.

Ye *Shepheards* of *England*, learne of this *Great Good Shepheard*, to tend and tender your flocke. Be diligent to know the state of them, as *Salomon* counsels, and feed them with knowledge, and vnderstanding. Then goe before them, by example of good life, according to that of *Bernard*, *Simulandum praeiens contemnendum, contemne tu prius*; If thou beat vpon the contempt of the world to others, see first that thou contemne it thy selfe. And pray for grace, that you may venter limme, and life for your flockes. *Nisi Christum valde ames* (saith *Bernard*) *hoc est plusquam tua, plusquam tuos, plusquam Te, nequaquam suscipias curam animarum*; vnlesse thou loue *Christ* exceeding deerly, euen better then thy Goods, then thy Kinsfolkes, then thy selfe, I would neuer wish thee to take vpon thee the Cure of Soules.

Here giue mee leaue to complaine a little. There are some that are yong, and cannot yet preach: others are old, and must rest themselves: others are timorous, and greatly like not standing out for their sheepe. Are you yong and cannot preach? Nay therefore you should preach; for your bodie is strong, your spirits quicke,

quicke, your VVit fresh, your Memory stedfast,
 your Nature bold, and your Voyce tuneable.
 Are you old, & wold you take leaue of the *Pulpit*?
 O what pitie were it, that those graue *Fathers*,
 whose Piety, Learning, Sanctimony, Age, hath
 wonn them so great authority, should exhort
 the *People no more*. For as *Grapes* are not ripe in
 the *Spring*, nor in *Summer*, but in *Autumne*, a lit-
 tle before *Winter*: So the fruits of *Learning* come
 not to perfection, till old *Age* (the *Virger* of
Death) step in. And for those that are affraid to
 hazard themselues in defence of their Flocke,
 let them remember that hee is an *Hireling*, that
 seeth the *woolfe* comming, and fleeth.

Iohn 10. 13.

The *wolues* of *Rome* (sent out from their
Lycaon) come leering ouer into the Land, to
 leap at the throat of that *Princely Sheep*, who is
 worth *Ten thousand* of vs; who is also *τοῦ ποιῆσαι τὴν ψαλμῶν*,
 our *Shepherd*: and shall wee bee such crauens,
 and so white about the gyls, as not to resist
 them? O how true is it of the *Iesuites*, which *Pius*
Secundus (sometime *Aeneas Syluius*) spake of the
Monkes of his time:

Iliad. a &
alibi.

Non audet Stigius Pluto tentare, quod audet
Effrenis Monachus:

The De'ele of Hell dare not attempt the Ill,
That an unbridled Cloyster-creeper will.

Which makes me not endure those *Newtrals*,

Plutarch. Mor.

who giue out, that *Wee*, and the *Church of Rome*, may be easily reconciled: For the truth is, there is such an *Antipathie* betweene a *Protestant*, and a *Papist*, as there is betweene the two Birds in *Plutarch*, the *Siskin*, and the *Muskin*, which will fight earnestly aliue, and being dead, if you mix their bloud, it will runne apart, and disassociate it selfe.

Ephe. 4. 31.

The *Shepherd* is sent to none but *Sheep*, nay to none but *Lost Sheep*. The *Sheep* is an innocent, and harmelesse creature, the same among Beasts, that the *Dove* is among Birds: So the Childe of *GOD* must bee Meeke, and Gentle, putting away all Bitternesse, and Anger, and Wrath, and Crying. The *Sheep* is a profitable creature, and euery part of it is good for something: The Wooll for Rayment, the Skin for Parchment, the Flesh for Meat, the Guts for Musicke, the Bones for Haftes, and the Hornes to blow downe the walles of *Jericho*: So *Christians* must bee vsfull to the places where they liue, and profitable to the *Church* and *Commonwealth*.

Hos. 4. 16.

But the *Lost Sheep* is got into a *maze* of *Misery*: which *GOD* signifies to *Israel*, when hee compares her to a *Lamb* in a large place. It's in perill of the *Woolfe*, in perill of the *Lyon*, in perill of the *Thiefe*, in perill of the *Bryer*, in perill of the *Heate*, in perill of the *Storme*, in perill of the *Grasse*, and *Water* it liues by. So that the safety of the poore *Sheep*, consisteth onely in

in the vigilancie of the *Shepherd*.

This Land of ours (through the goodnesse of *God*) is talkt of farre, and neere for the *Golden Fleece*; for the Marchant knowes, it is a *Colchis*. But that which makes it thrice more famous, is the goodly *Flocke of Sheep*, that *Christ* hath in it: the sayrest (I perswade mee) vnder heauen; Howsoever the fowle-mouth'd *Separatists* cal vs *Goats*, and *Swine*, and denie vs to bee *Sheep*. What though all of vs carry not a fine Staple on our backes, that will open and shut like a pare of Bellows, are we not therefore *Sheep*? What though some of vs bee Rough-coated, some Water-wool'd, some Totterd, some Tackt, some Lame, some Flye-gal'd, some Clouted, some Swine-chapt, are we not therefore *Sheep*? VVhat if we be stray'd away, and lost, are we not therefore *Sheep*? Yes we are *Sheep*, though lost; and it is well that we are *Lost*, for the *Son of Man* came to *saue that which was Lost*. Then let euery one of vs pray with the Prophet *Dauid*, *I am gone astray, like a sheepe that is lost: Oh seek thy seruant, for I do not forget thy commandements.*

Mal. 18. 11.

Psal. 119. 176.

VVe are now to see how the *Syrophænician* brookes this harsh answere; *Yet she came and worshipped Him, saying, Lord helpe me*: VVhere againe appeares her *Faith* (that eminent vertue) accompanied with feruent *Prayer*, and with a creeping *Humility*.

Her *Faith* is discouered, in that she continues inuoking the name of *Christ*, and will not out, though

though *Hee* had declared new before, that *Hee* could not with warrant from his Calling, helpe her: for that *Gods Mercy*, was (for a season) confined to the *Jewes*. Her speech is this in effect; O Lord, thou hast testified, that whosoever put their trust in Thee, shall not bee confounded, and that whosoever calleth vpon thy Name, shall be saued: Since I then (miserable wretch) embrace these promises of thine by Faith, it is impossible that thou shouldst deny me. For though the *Heauen* should wheele out of his place, and the *Earth* slip off from her foundation, yet *Thy word cannot faile*. Then *Lord*, remember me, and all my trouble; pitie the case of a poore distressed woman, and let her teares worke thee to some compassion: I am resolu'd; I will take no nay; I am thy *Beggar*, and will haue my *Dole* ere I goe: then thrust mee not backe, o bid mee not farewell, for as *the Lord liueth, and as thy soule liueth, I will not leaue thee*.

This strong, and inexpugnable *Faith*, sends *Prayer* to put the hand in the treasure of blessings. O *Prayer* (the most excellent fruit of *Faith*) how powerfull art thou with *God*? At *Five* sundry *Petitions*, *Abraham* brought the *Lord* from *Fiftie* to *Ten*; as long as hee prayed, hee was answered: And most comfortable it is to consider, that the *Lord* ceased not from giuing, till *Abraham* ceased from asking. Again, and again, shee calls on *Christ*, in whom onely shee

the beleeues, and on whom onely shee depends for succour. Thus *David*, sweetly ; *Lord whom haue I in Heauen but thee ; and there is none in earth, that I desire beside thee?*

Psal. 73. 23.

Yet the *Catholickes* at *Loretto*, are alwaies crouching to the *Virgin Mary* : But what sayes *Bernard*? *Libenter certè gloriosa Virgo tali honore carebit ; The glorious Virgin is willingly content to want such honour.* But what talke I of *Loretto*? I would our *Ladies* (some of them) heere at home, were not so cunning in their *Ladies Psalter*. O *Lady* rebuke mee not in thine anger, neither chasten me in thy displeasure; haue mercy vpon mee, ô *Lady*, for I am weake, ô *Lady* help me, for my bones are vexed. VVhose heart doth not quake, whose haire doth not stand vpright, to thinke that the glorious and fearefull Name of *IEHOVAH*, should bee spunged out of the *Booke of Psalmes*, and the title of *Lady* put in, contrary to the expresse charge of *GOD*, and that vnder the paine of most heauy curses?

Bern.

Psal. 6. 1. 2.

Deut. 28. 58.
Deut. 4. 2. 12. 31
Recu. 22. 18.

I haue often wondred (and that with indignation) that the *Popes Creatures* should be so infatuated, as to leaue *CHRIST IESVS*, the *Fountaine of liuing Waters*, and to digge them *Pits*, euen broken *Pits*, that can hold no water : Saying to a *Tree* thou art my *Father*, and to a *Stone* thou hast begotten me : the *Scripture* euery where condemning it, as cleerely, as if it were written with the brightest *Sunne-beame* on a wall of *Glasse*, as *Lactantius* speaketh. And I could neuer bee

Ier. 2. 13. 27.

E

quieted

Psalm. 115.

quieted in my mind, when I saw them thus obstinate, till *Gods Providence* directed mee to the hundred and fiftene *Psalme*, the eight verse, where I found it thus written: *They that make them, are like vnto them, and so are all they that put their trust in them*: For euer since, I thus reason with my selfe. If I shall come to an image of *VWood*, or *Stone*, or *Mettall*, and shall call, and shout, *Ho, Image!* are you asleepe? *What Image, Image!* canst thou not heare? *Art thou deafe?* The Image is neuer a whit the wiser, though I should burst my luges with crying, because though it looke like a Man, and haue Eares, yet they are but Eares by *Equivocation*. And euen so, if I shall striue to conuince a *Papist*, with neuer such fulnesse of *Voyce*, and forciblenesse of *Argument*, it is to no more purpose, then the blowing of a *Trumpet* in the eares of *Baal*, or making a set speech to a *Painted Post*.

The next companion of her *Faith*, is *Humilty*: for she bowes downe her body, and fals at his feet, as if by her gesture she confest her selfe to be a miserable sinner, and had no refuge but in *Humility*. A vertue, that like the *Violet*, is poore in shew, growes low by the ground, and hangs the head, as willing to liue vnseene: Yet is it euer in the way of preferment, as we finde in *Ioseph*, *Moses*, *Mordecai*. An embleme whereof we cannot but remember; For wee see that the little *Grasse-hopper* (the silliest of creatures) is yet advanced in the principall Citie, and in a principall

pall Street of that Citie, and in a principall building of that Street, and in a principall place of that Building, as a golden obiect of *Magnificence* to be gazed on.

But at no time is *Humility* more requisite, then in Prayer; therefore *Salomon* a King, prayes vpon his knees (for these high *Humilities* are very acceptable to *GOD*.) *Beloued*; let vs detest *Pride*, as a most pernicious euill. *Ipsū extolli, iam deiici est, Pride's very rise, is her very downefall.* But about all things, let vs not bee proud in Prayer, with the *Pharisee*. VVhen the *Sunne* shines through the *Casement* on the wall, *Shall the wall stand vp, and say, It is I that send forth these beames, saith Bernard? Holinesse to the Lord, but Man can challenge nothing as his Owne, but Sinne, and Frailty.* But let vs passe on to the last *Repulse*.

And Hee answered, and said, It is not good to take the Childrens bread, and to cast it to Dogges. Here our Sauour answeres to her *Lord help me*, but more roughly, and seuerely, then euer *Hee* did before; for now *Hee* beginnes to chide, and sneap her, as if shee were an vmannerly *Puppie*. The purport of his speech is this. *Woman*, I pray thee hold thy tongue, and shew not thy selfe so violent, and vnreasonable. What grace soeuer is giuen me of my *Father* to bee dispensed, is to be exhibted distinctly to the *Iewes*, lest they bee defrauded of their proper right: for *my Father is the Father of Abrahams posterity onely.* Truth it

1. King 8. 54.

Aug. De Ciuit. Dei.

Luke 18. 11.

Bern.
Exod. 28. 36.

is that the very *Infidels* find him by his *Providence* to be a *Father*; but *Adoption*, and other spirituall benediction is to be conferred peculiarly on the *Israelites*. Now verily it were an vnseemely deed, to take the priuiledges of children, and to cast them to such as thee, who being without *God* in the world, art to bee kenne'd vp 'mongst *Dogges*. Howbeit, if thou hadst not dealt so preposterously, much might haue been; if thou hadst staid till the *Children* had dined, happily thou mightst haue light vpon some fragments: but to snatch of the dishes in the midst of dinner, betokens a shamelesse malapertnesse, and a presumptuous rudenesse.

See heere (*Beloued*) what we *Gentiles* were before we knew *Christ*. Let it not offend your eares, wee were no better then *Curre-dogges*, and so are all at this day, that liue, and die, without *Him*. Husbandmen, Yeomen, Gentlemen, Noble men, Learned men, Valiant men, all *Dogges* without *Christ*. Now what more ignominious, and opprobrious then the name of *Dogge*? *Am I a Dogges-head*, saith *Abner* to *Ishboseth*, that thou accountest of me so basely?

Within the circuit of this our Church are found certaine *Dogges* that trouble, and annoy her. The first are those *Pricke-ear'd Curses* of *Rome*, that Barke at the *Moone*, Nay at *Him* that made the *Moone*; to whom if you offer the *Gospel*, they will turne againe, and all to rent you. Yet as if they were those well-going *Grey-hounds* that

2. Sam. 3.

Math. 7. 6.
Prou. 30. 31.

that *Salomon* speakes of, they haue veluet collars, richly studded. They would bee look't to: for they are the true Scholers of those false Apostles whom Saint *Paul* calls *Dogges*, in the *third* to the *Philippians*, and the *second* verse.

Phil. 3. 2.

Another Dogge (who is like to leape short of the Kingdome of *Heauen*) is the outrageous Swearer, who vpon euery small occasion, leapes at the throat of *GODS* most sacred Maiesty, and giues him a shake by the bosome. O Iudges! O Magistrates! why doe yee tyth *Mint*, and *Anise*, and *Cummin*, and leaue the weightier matters of the law; condemne the *Staruelling* for stealing sheepe, and let the *Blasphemer* go vntouch't, who sets vp the cocke, and discharges his Pistoll in the face of *Christ*? These things ought yee to haue done, and not haue left the other vndone. Ah, noble Prince *HENRY* (whose very name still makes my heart to bleede afresh) wee may thanke our *Court-oathes*, as one chiefe cause of thine vntimely death. But that God, that in wrath thinketh vpon mercy, hath from thy ashes rais'd vp another *Phœnix*. The Good will of Him that dwelt in the *Bush*, come vpon his head, euen vpon the top of his head.

Reu. 22. 15.

Math. 23. 23.

Deut. 33. 16.

Another Dogge is he that causelessly railes on men in *Authoritie*; and this is no yelping Beagle, no little Whippit, but a deepe-mouth'd hound, or baying Mastiue. Thus *Shimei* bids *Dauid*, Come out, come out, as if he were a Dogge, when *Shimei* indeed was the the Dogge, as the sonne of

2. Sam. 16.

Zeruiah calls him.

2. Pet. 2.

Hosea. 4. 18.

Ier. 5. 9.

Another *Dogge* is the licentious liuer, who vpon some touch, goes softly for a while; but anon, returnes vnto his vomit. Thus the stinking *Drunkard* (for so the Prophet *Hosea* termes him) inflamed with Wine, neighes, and whinnies after his neighbours wife, (to vse the phrase of the Prophet *Jeremy*) and blesses himselfe very desperately in his sinne. Tush (saith he) G O D doth not see me, or cannot punish me, or will not trouble me: by the first, making him a blind G O D: by the the second, a lame G O D: by the third, an vnrighteous G O D. At last, God visits him with a sharpe disease, that wakens vp his conscience, and then, *sicke, sicke*: and then, if G O D will repriue him, vntill a longer day, oh what a *Christian* course he vowes to take! G O D proues him; he mends: In body? yes: in manners? no; no more the *Pharaoh* after then plagues remoouall.

Isaiah 56. 10.

Another *Dogge* we finde in the Prophet *Esay*, and this is the *Dumb Dogge*. A *Dogge* and *Dumb*? Hem *Dromo*? *Dromo*! come hither! to the beame with him. What? *O'ixes*, a keeper of the house, and not giue warning of the *Theefe*? This *Dogge* is the vnconscionable *Minister*, that opens not his mouth for the safegard of his people; who knowes not the very first words of the *Accidence*; for were he but acquainted with I N S P E C H, it were iniustice to charge him with dumbnesse. A very vnprofitable member. For there are *Threë* things, which if they want *tongues*, are good for nothing;

nothing; a *Minister*, a *Dogge*, and a *Iewes-Trumpe*.

It remaineth now, that we consider how this *woman* digests this vngentle answer of *Christ*. And she said, *Truth Lord*; yet the *Dogges* eate of the *crumbes* that fall from their *Masters Table*. In moe words, thus: Lord, I am a *Dogge*, I willingly confesse it; nay more, I confirme it; and with all my heart I acknowledge the *Iewes* to be thy children, fed at thine owne Table, with variety of Heauenly Dishes. Neither do I enuy them. Let me (poore soule) but gather vp the scrappes that fall from their Table at all aduventure, I craue no more.

No man in the world could deuise a fitter answer; for the grace of God was neuer dam'd vp so strictly from the *Gentiles*, but that some droppes ouer-flowed to them, as may be seene in *Rahab*, *Ruth*, *Naaman*, the *Ninivites*. And here againe the vnfatigablenesse of her *Faith* presents it selfe to our view. She followes and cries, and cries and followes, but what? The *Solicited* is silent, the *Disciples* grumble, she is not of the *Fold*, she is a *Dogge*. Who is a *Dogge*? A deuout and sanctified *woman*. And who calls her *Dogge*? *Christ*; the *Sanctuary of Soules*. It's nothing to swim in a warme bath; but to endure the *Surges*, and tumbling billows of the *Sea*, that's the man. To beleeue that *GOD* is thy *GOD*, and loues thee as the *Apple* of his eye, when he calls thee *Dogge*, and grindes thee to powder, that's the *Faith*.

To

To end this *second* part : this *woman* suckes honny out of gall, and like a good *Logician* presses him with this *Syllogisme* :

*The Dog is to haue the crums of his Masters Table;
I am the Iewes Dogge,*

Therefore I am to haue the crummes of their table. The *Maior* is taken from the law of *Nature*, the *Minor* from thine owne words : what sayst thou, Lord? answere me: dost thou *deny*, or *distinguish*? Neither. He did not answer the *Argument*; nay, (with reuerence be it spoken) he could not answere it : for then he should haue denied mercy to the *Penitent*, and so contradicted himselfe, which had been an *Impotencie*. This of the *EPI-*
TASIS.

The *Catastrophe* is contained in the last words of the Text, Then *Iesus* answered and said vnto her, *O woman ! great is thy faith ; bee it vnto thee euen as thou wilt.* Where our *Sauour* first commends this *woman*, and that with an admiration; *O woman!* neuer in my life met I with such an *Heathē*; thou passest of all that euer I knew; verily I haue not found such *Faith* in *Israel*. Thou art able by thy knocking, and importunitie to make one rise out of his bed, from his children at midnight, to lend thee *three* loaves. Thou doest enough to compell an vnrighteous *Iudge* to doe thee iustice; much more a righteous one to shew thee fauour.

O the bountifulnesse of *G o d* ! when we haue done all we can, we are but vnprofitable seruants; yet

Luke 11.5.

Luke 18.5.

Luke 17.10. =

yet he passeth by all our infirmities, and rewardeth all our good; rewardeth? yea, and applaudeth. Thus the thriftie *Servant*, that had improou'd his *Masters Talents*, hath an *Euge* for his paines: It is well done, good servant, and faithfull. What a singular encouragement is here to well-doing? Ay *Caitiues*! ah *Slack-graces*! how slothfull are we in our *Masters* businesse! ah *Runnagates*, like *Onesimus*; nay would to GOD wee were like *Onesimus*.

Math. 25. 23.

Philem.

But for what extols hee this *woman* thus? For her *Faith*. What *Faith*? That which *Iustified* her before GOD. But here's onely a sute for a temporall benefit, what though? That nothing lets, but that by the same *Faith* that laid hold on saluation, shee beleueed also the recouery of her daughter; euen as *Abraham* by a *Iustifying faith*, was perswaded of a *Sonne* in his old age. The whole tenor of the *History* imports thus much, whether you consider the *Obiect* of her *Faith*, or the *Temper* of it, or the *Strength*, or *Effects*; among which the last is most plaine for this purpose: for it shewes that by *this Faith*, she might obtaine whatsoeuer shee would; now who doubts, but she would haue the forgiuenesse of her finnes, without the which shee were more then most miserable.

Rom. 4. 19.

The next way then to be honoured of GOD, is to honour GOD; and the next way to honour GOD, is *Faith*, which assures me that *Christ* hath loued *ME*, and giuen *Himselfe* for *ME*; and with

1. Sam. 2.

Gal. 2. 20.

Rom. 8. 32.
 Heb. 1. 3.
 Iſaiah 63. 3.

Himſelfe, all things: and all this *He* doth alone, treading the Wine-pretſſe *ALONE*, without helpe of *Angels*, of *Men*, of *Works*: for *Angels* are but ſeruants, *Men* euer typing, and *Workes* not workers, but markes of our ſaluation. This Doctrine (as *Staupitius* well noteth) muſt needs be found, and the *Religion* that maintaines it, *Pure*, and *undefiled*: for it exalts *GODS* glory aboue the Heauens, and humbles man to the duſt of death. Therefore is *Abel* commended for his *Faith*, *Enoch* for his *Faith*, *Noah* for his *Faith*, *Abraham*, *Iſaac*, and *Iacob* for their *Faith*, *Moses* (the *Law-giuer*) for his *Faith*; *Rahab*, *Gedeon*, *Barac*, *Sampſon*, *Iephtha*, *Dauid*, *Samuel* for their *Faith*; all for their *Faith*, and all in one Chapter.

Heb. 11.

Luther in Gal.

If here it be ſpitefully obiected, that we prate ſo much of *Faith*, that we haue pack't *Good-workes* out of the Countrey; be it answered, that this is nothing but *wood ſere*, or *Cuckow-ſpit*, the froth of rage, with a worme in the miſt of it. For wee doubt not to affirme, with *Luther*, that *The fruit, and profit of one onely worke, which a Chriſtian doth in faith, and through faith, is to bee eſteemed more pretious then Heauen and Earth*. Onely we exclude *Good-workes* from our *Iuſtification*, for the ſatisfaction of the law, becauſe therein nothing doth, nor can concur with the *Merit* of *Chriſt*. And this is the very Argument of that excellent *Epiſtle* to the *Galatians*, (which *S. Paul* writ with his owne hand) and for which he withſtood *Peter* to his face. For as *Luther* (in an holy zeale, caſting

out

Gal. 6. 11.
 2. 11.

Luth in Gal.

out flames of fire) faith; What is *Peter*? What is *Paul*? What is an *Angell* from heauen? What are all other creatures to the *Article of Iustification*? A point so perspicuous, and prævalent, that euen *Bellarmino* himselfe (the *Milo* that beares the *Pope* vpon his shoulder) is forc'd to yeeld to it. His words are these. *In regard of the vncertainty of a Mans owne righteousnesse, and for feare of vaine-glory, it is the safest way to repose our whole confidence in the ONE LY mercy, and goodnesse of GOD.*

De Iustif. lib. I.

Now where we are charg'd, that the beating vpon the poynt of *Faith*, hath banished *Good-workes*; we auouch it to be the speciall way both to breed and cherish them. In this present *Text* is a *Cluster of Good-workes*, farre more pleasant to behold, then that of *Grapes*, which the two *Spies* brought on their shoulders, on a barre from the Land of *Canaan*. Here is finding of *Christ*, following of *Christ*, crying cleare-out after *Christ*: here is *Loue*, here is *Zeale*, here is *Patience*, here is *Prayer*, here is *Humilitie*, here is *Modesty*, here is *Sincerity*, here is *Perseuerance*, and other sparkes of *Grace*, that lie hidden, vnder the ashes, which if you stirre, will flye aloft, & crackle about your cares. What is the cause of all these *Good deeds*? *Faith*. For, can the *Fruit* be good, till the *Tree* be good? Can the *Tree* bee good, till the *Sap* bee good? Is not *Man* a *Tree* with the root vpward? Is it not *Reason* that makes a *Man*, *Faith* that makes a *Christian*? Is not this *Pauls* method in

Numb. 13. 24.

all his *Epistles*? Spends he not *Eleuen* Chapters in that to the *Romans*, in laying the foundation of *Faith*, before he build on it with exhortatiō to good life, which he performs but in five chapters? Ile tel thee, proud man, thou that swellest now in the confidence of thy works; when sorrow comes, and the *Law* strikes vp a fearefull *Alarm* against thee, thou shalt be ready to peake aside, & to spy out some bauke in an *Out-house*, whereon to dispatch thy selfe. For, being *iustified by Faith*, wee haue peace with God; the *Accent* is vpon *Faith*, vpon *Christ*, without which, without whom alone, we shall neuer haue peace of conscience: but when it is *Morning*, we shal wish it were *Euening*; and when it is *Euening*, we shal wish it were *Morning*; when we are in the *Countrey*, we shall long to be in the *Citie*; and when we are in the *Citie*, we shall long to be in the *Countrey*: changing the *Place*, but not changing the *Paine*; because the forked arrow of *GODS Vengeance* stickes fast in our side.

This *Orient Pearle*, this *Womans Faith*, is further magnified by the *Greatnesse*. The *Dictator* of *Philosophers* said well, τὸ καίλιος ἐν μεγάλῳ σώματι, *Fairenesse consists in Greatnesse*. For a little house (though curious in the *Frame*) may bee counted *Pretty*, neuer *Sumptuous*. Now this *Greatnesse* of *Faith*, implies *Degrees*: For some are strong, and Inuincible, as this *woman*, who *aboue Hope*, beleeued vnder *Hope*: Others weake, as the *Apostles* before *CHRISTS Resurrection*. So then wee must imitate the good man in *Saint Marke*, who

cried

Rom. 5. 1.

Deut. 28. 67.

Arist. Eth. 4. 3.

Rom. 4. 18.

Mark. 9. 23.

cryed with teares, *Lord I belecue, helpe my unbeleeefe.*

This of the *Commendation* of the *womans Faith*: now followes the *Cheerefull Grant* of *Her Desire*; *Be it vnto thee, euen as thou wilt.* Do but aske and haue; The *Deuill* is gone out of thy *Daughter*; want'st thou any thing else? *Competency? Contentment? Heauen?* Take it, take *Mee* and all, and all because thou hast wraстled with *Mee*, like *Iacob*, and ouercome *Mee*. *Beloued Brethren!* You that by vertue of this *Faith*, may aske what you will, and obtaine what you aske, let me this once be *Yee All Representatiuely*, and in your stead beg for You and *Mee*, some precious thing that's worth the crauing.

Gen. 32.28.

It shall not be *Pleasure*, for that lasts but an inch of time, and what are we the better to play, and skip, like fish in the *Riuer Iordan*, and presently to fall into the *Dead Sea*? It shall not be *Honor*, for that is a thing without vs, not in our owne possession. It shall not be mony, for (as *Cyprian* saith) it makes one sigh at a *Feast*, and at *Night* when he sinkes into his downe-bed, *Vigilat in Pluma*, he lies broad waken. These *Three* wish I not for You, and *Mee*, for they cannot last, nor secure the conscience, nor satisfie the vnlimited desire of the soule: But *One Thing* haue I desired of the *Lord*, which I will still require, and that is, *The fruition of the Comforts that are in CHRIST.*

Cyprian.

This was the *Happinesse* *St. Paul* aspir'd to, in

Philip. 3. 7. 8.

the third to the *Philippians*, the 7 and 8 verses: (a *Text* worthy to bee written in *Golden*, nay, in *Heauenly Letters*.) *I haue counted* (saith he) *All Things losse for Christ*. *Quæ mirra*; which *All things*? That I was not an *Infidell*: but *Circumcised*; and that not when I was a *Stripling*, a *Man*, an old *Man*, as were the *Profelytes*, but the *Eighth Day*, according to the prescript of the *Law*; That I was not of an ordinary *Tribe*, but of *BENIAMIN*, whence sprang the first *King*, and which claue to *IVDAH*, when the *Ten Tribes* fell away: That I was not lately descended from the *Hebrewes*, but very anciently from the *Loynes of Jacob*: That I was not of a meane *Place*, but a *Pharisee*, the most famous of *Seets*, for the opinion of *Sanctimony* and *Learning*; That I was not *Cold*, or *Luke-warme*, in my *Profession*, but *walloping*, and *Running* ouer with heate of *Zeale*, euen to the persecution of the *Church*: That I was not of a *spotted* or *indifferent* *Carriage*, but of a *cleare* and *unsuspected* life: All these, these *All*, and *All things* else (except my *Knowledge* and *Faith* in *CHRIST*) as the *Priuiledge* of mine *Apostleship*, my inward *Vertues*, and workes of *Grace*, *Haue I counted lost for CHRIST*. Yea *Paul*, you *Haue*, but *DOE* you *Now*? Is not your mind altered? Yea doubtlesse (I know what I say) *I DOE* count *All things losse*, and more then that, I *Haue suffered the losse of All things*, and haue throwne them *Ouer board*, as *Wares* into the *Sea*, to lighten my selfe of *Them*. Yea, but do you not now
repent,

repent, as *Marriners* are wont in the like case, when they come to Shore? *Not I*, not a whit; Farewell they; I am glad I am rid of Them: For what are they, but *swilders*; but *Drosse*, but *Rubbish*, but *Offall*, but *Refuse*, but *Garbage*, but *DVNG*, in respect of *CHRIST*.

Then more, and more, do I find and perceiue, that *All* things to *CHRIST* are but vaine, and irksome: and that without *Him*, the most luscious pleasures, and clyming preferments, are but weeping Ioyes, and noble Miseries. O how Honourable is Hee, For his Name is *Wonderfull*, *Counceller*, the *Mightie God*, the *Euerlasting Father*, the *Prince of Peace*. O how Victorious is Hee, and with what a grace doth Hee triumph! *Who is this that comes from Edom, with Red Garments from Bozrah?* O how Rich is Hee, for Hee is *Shaddai*, *ΑΥΤΑΡΚΗΣ*, *All-Sufficient*, though being *Rich* Hee became *Poore* for vs. O how comfortable is Hee, for Hee is not a *Blasing-STARRE*, nor a *Night-STARRE*, but the *Morning STARRE*, and that not clouded, but bright, and resplendent. O how sweet is Hee, and how all his *Garments* smell of *Mirrh*, *Aloes*, and *Cassia*; His name is as an *Oyntment* powred out, therefore the *Virgines* loue Him. O how Amiable is He, for He is *White*, and *Ruddie*, the chiefest of ten thousand; His *Head* is as fine *Gold*, his *Lockes* are curled, and blacke as a *Rauen*. O how louing is He, for his left hand is vnder his *Spouses* head, and his *Right hand* doth embrace her. O, he hath lou'd vs, (as

Bernard

Isaiah 9. 6.

Isaiah. 63. 5.

Gen. 17. 1.

2. Cor. 3.

Reu. 22. 16.

Psal. 45. 8.

Cant. 1. 2.

Cant. 5. 10.

Cant. 2. 6.

Bern.

Bernard noteth) *Sweetly, wisely, Strongly*: *Sweetly*, for Hee tooke vpon Him our Nature; *wisely*, for Hee tooke not on Him the corruption of our Nature: *Strongly*, for Hee gaue vp His Life for our sakes.

Cant. 8. 1. 6.
3. 5.

O CHRIST, That thou wert as my Brother, that suckt the breasts of my Mother, that I might finde thee, and kissethee. Set me as a Seale on thine heart, and as a Sgnet vpon thine Arme. Stay mee with Flaggons, and comfort me with Apples, for I am sicke of loue. Let me borrow the words of Ignatius; Come Fire, come Gibber, come tearing with wilde Beasts, come crashing of my Bones in peeces, come drawing my foure Quarters asunder, come grinding my whole Body to powder; nay, come the torments of the Deuill, so I may but winne CHRIST. Lord, let mee see Thee, that I may die; or rather, let mee die, that I may see Thee; yet with humble submission to thy holy Will, lest otherwise I die, and doe not see thee. To this our deere, and blessed Saviour, together with the Father, and the Holy Ghost, bee all Honour, and Glory,
Now and Euer.

Ignat.

Amen.

FINIS.

A

3

SERMON

PREACHED

At FLITTON in the
Countie of Bedford,

At the Funerall of the Right Honou-
rable H E N R I E Earle of Kent, the
sixteenth of *March* 1614.

By I. B. D. D.



LONDON, 92

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